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EDITOR T. E. BOWEN
ASSOCIATE EDITORS M. E. KERN, L. H. CHRISTIAN

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Church Officers' General Instruction Department

City Pastors

THERE seems to be a growing tendency on the part of our churches, especially our larger congregations in cities, to need the constant care and labor of an ordained minister. These churches apparently are being trained to expect that Sabbath after Sabbath their pastor, or some more able preacher, shall be provided by the conference committee to preach to them. The fact that they pay a large tithe, and think themselves entitled to this service from the conference laborers, are urged as reasons for this constant service.

It must be recognized that large cities do provide fields for work for our best-qualified laborers. But we maintain that even though this is true, it does not necessarily follow that city churches must be furnished with pastors to hover over these believers Sabbath after Sabbath, while there are without doubt thousands upon thousands of people in other sections of the same cities, or in others near by, who not only know nothing of the third angel's message, but possibly have never heard of such a people as Seventh-day Adventists.

This cause has not been built up in this manner. Well do some of us remember the time when our little churches considered themselves highly favored by the conference if a minister visited them at quarterly meeting time. And they were not behind a whit in their tithe or offerings either. We were taught that these servants of God were *needed* to labor in *new fields*, to raise up new churches, and so were glad to sacrifice the pleasure of having them with us. We were busy with missionary work anyway, and our local church elder was depended upon to lead out. In my little home church several of these local elders themselves developed into good laborers in the cause, while several of the members were later called to fill responsible places in the work. This is God's plan for the growth and expansion of his work: It was his plan then, and we believe it to be his plan still.

"We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, but having next to nothing to show for their labors. The field is the world. Let them go out into the unbelieving world, and labor to convert souls to the truth."—*Testimonies for the Church*, Vol. III, p. 406.

"We shall meet opposition arising from selfish motives and from bigotry and prejudice; yet, with undaunted courage and living faith, we should sow beside all waters. The

agents of Satan are formidable; we shall meet them and must combat them. Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given by Christ to the disciples just before he ascended was, 'Go ye into all the world, and preach the gospel to every creature.'—*Ibid.*

It is this very contact with opposition and the forces of error that develops strong laborers for God. Notice how the policy of our ministers' hovering over the churches resulted, both to them and the cause of God, at one time in New York. The ministers of this conference were reproved by the Lord because of this wrong policy:

"If ministers in New York wish to help the church, they can do so in no better way than to go out into new fields and labor to bring souls into the truth. When the church see that the ministers are all aglow with the spirit of the work, that they feel deeply the force of the truth, and are seeking to bring others to the knowledge of it, it will put new life and vigor into them. . . .

"Ministers in New York should have been far in advance of what they are. But they have not engaged in that kind of labor which called forth earnest effort and strong opposition. Had they done so, they would have been driven to their Bibles and to prayer, in order to be able to answer their opponents; and in the exercise of their talents, would have doubled them. There are ministers in New York who have been preaching for years, but who cannot be depended upon to give a course of lectures. They are dwarfed. They have not exercised their minds in the study of the Word and in meeting opposition, so that they might become strong in God."—*Id.*, p. 49.

All this came about through allowing the ministers to hover over the churches so much. It is not sermonizing that keeps churches alive. While they need the help and counsel of experienced laborers occasionally, that time can be used to best advantage in helping them to labor for others, and in encouraging them to depend upon God rather than upon some minister.

"Instead of our ministering brethren laboring among the churches, God designs that we should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies."—*Id.*, p. 210.

And this instruction applies to city work and city churches equally with all the rest. There is plenty of unentered territory usually in all our large cities, where the minister can go to develop new interests. And these very new interests can be made the developing centers for the latent and valuable talents of the church members living there.

Jesus could not be induced to remain long in one place. His answer to these urgent appeals of the people was, "I must preach the kingdom of God to other cities also: for therefore am I sent." Luke 4: 43. "Jesus went about *all the cities and villages*, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 9: 35. "Ye shall not have gone over [*"end," "finish," margin*] the cities of Israel, till the Son of man be come." Matt. 10: 23.

Shall we not do well to heed this counsel from God? And will not our churches, who know the truth, act nobly if they urge the messengers of God to press out into new territory, rather than plead for them to consume so much time with themselves, who, perchance, should likewise be working for others?

T. E. B.

A MAN'S duty is his best opportunity.

Duties and Responsibilities of a Church Elder

A CAREFUL study of the qualifications of an elder of the church and the responsibilities he is under to God and to his brethren, will lead no man who senses these responsibilities to seek such an office. A man with the proper understanding of the responsibility resting upon one in this position will naturally consider himself unfitted for the position. Let us briefly notice some of the qualifications mentioned:

1. *Blameless.*—Without fault, not meriting censure. Ps. 4: 3.

2. *A Steward of God.*—One intrusted with the oversight and management of the household, or church, of God. Eph. 2: 19-22.

3. *Not Greedy of Filthy Lucre, Not Covetous.*—A selfish, avaricious, penurious man is utterly unfitted for such a position. Ex. 18: 21; Ps. 10: 3; 1 Tim. 6: 10, 11.

4. *A Lover of Hospitality.*—To be disposed to entertain guests and strangers with generous kindness, is an essential qualification of an elder. "This entertaining strangers at a venture is not agreeable. If they knew that all who sought to share their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something."—*Testimonies for the Church,* Vol. II, p. 26.

5. *A Lover of Good Men.*—By beholding we become changed. It is a law of association that we are affected for good or evil by the company we keep.

6. *Not Self-Willed.*—A headstrong, obstinate, stubborn person should never be chosen to such an office. The elder must consider the wishes and opinions of others as well as his own.

7. *Not Soon Angry.*—A person easily irritated, excited, impassioned, cannot hold the respect and confidence of the people. One must be able to govern himself if he would lead others to self-control.

8. *One Who Rules Well His Own House.*—The children of an elder should be in subjection with all gravity. One may possess many traits that are desirable in an elder, yet if he fails in this, he is seriously crippled. The man who is justly accused of having an unruly, disorderly, or riotous family, is shorn of his strength as an elder.

"The family of the one suggested for office should be considered. Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than afterward; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."—*Testimonies for the Church,* Vol. V, p. 618.

9. *Having a Good Report.*—The person who has a bad reputation in the community (it may be because of his conduct prior to his conversion) should not be selected to bear responsibilities in the church, at least not until he has shown his former associates that he is a converted man.

10. *Holding Fast the Faithful Word.*—It is of the greatest importance to the prosperity of the church that the elder be "sound in the faith." It is not enough that he keep the Sabbath; he should be a thorough believer in the third angel's message in all its parts, a converted man, a man of prayer and faith. Such a person will show by example his interest in our missions, Sabbath schools, and the meetings of the church, and will support the cause by faithfully paying tithes and making offerings according to his ability.

11. *Apt to Teach.*—To fill the office of elder acceptably, one must have some ability in imparting knowledge to others. To be apt to teach implies that he is ready, quick, prompt, "instant in season, out of season." He should know when to speak, and when to be silent.

"In some churches the leader has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. The leader is slow and tedious;

he talks too much and prays too long in public; he has not that living connection with God which would give him a fresh experience."—*Id.*, p. 618.

12. *Vigilant.*—He must be attentive to discover and avoid danger, on the alert and watchful. It is the duty of the elder to visit the entire membership of his church, if within reasonable distance. He should see that all take our periodicals, as far as consistent. He should know the spiritual condition of all the church, and by every consistent means possible help to strengthen the weak and faltering.

13. *Not a Novice.*—Not one newly come to the faith. "There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."—*Id.*, p. 617.

14. *Sober, Just, Holy, Temperate.*—To be temperate in speech, and in eating and drinking; to be just and merciful to all; to act with long-suffering when duty may make it necessary to reprove, rebuke, and exhort, is a high attainment, reached only by the help of Christ. To be holy and blameless is the high calling and responsibility of the elder. With fear and trembling he may inquire, "Who is sufficient for these things?" It is only by the grace of God that any man can fill this holy office acceptably.

The blessed assurance that our Lord will give grace, and that he will "supply all your need according to his riches in glory by Christ Jesus," is one among the many promises of God which the elders of our churches may fully experience day by day.

R. A. UNDERWOOD.

The Church Treasurer

THE workers at the front in every branch of the cause of present truth are struggling with the financial load that confronts them. Time is short, and there is a great work to be done. There must be a continual stream of means with which to accomplish this work. It is impossible for those at the head of the work to raise this money alone, but every one can do something, be it ever so little.

Our church treasurers can greatly lighten the load by performing faithfully the duties pertaining to their office. But few realize the value of the service that they can render. Upon this point, we offer the following suggestions:

1. Take an active interest in every call that is made for funds. Offer an occasional reminder to the church concerning the needs of the Lord's cause, and our duty to return to him his own in tithes and offerings.

2. Always give a receipt for the funds intrusted to you, be the amount ever so small. The expression, "Thank you," written on the receipt, is often appreciated. This will be an encouragement.

3. Keep your accounts accurately, and once a quarter, or oftener, render a financial report to the church. Each year see that your accounts are gone over by a competent auditor, and that his statement of the condition of the accounts is presented to the church.

4. Remember the instruction given in 1 Corinthians 4: 2: "It is required in stewards, that a man be found faithful."

R. W. PARMELE.

THE work to which as Christians we are called is to cooperate with Christ for the salvation of souls. . . . To neglect the work is to prove disloyal to Christ. But in order to accomplish this work, we must follow his example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence. . . .

Because they are not connected with some directly religious work, many feel that their lives are useless; that they are doing nothing for the advancement of God's kingdom. But this is a mistake. If their work is that which some one must do, they should not accuse themselves of uselessness in the great household of God. The humblest duties are not to be ignored. Any honest work is a blessing, and faithfulness in it may prove a training for higher trusts.—*Christ's Object Lessons,* pp. 358, 359.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 22)

OPENING SONG: Hymns and Tunes, No. 842; Christ in Song, No. 734.

Prayer.

Bible Study.

Song: Hymns and Tunes, No. 1248; Christ in Song, No. 548.

Testimony Study: Signs of Christ's Coming.

Special Music.

Reading: The Message of His Return.

Collection for Literature Fund.

Closing song: Hymns and Tunes, No. 805; or Christ in Song, No. 843.

Benediction.

Bible Study

1. In view of the times in which we are living, what admonition is given? 2 Peter 3: 11.
2. What is one characteristic we should manifest? 1 Peter 5: 8; 4: 7.
3. What should be put away? Eph. 4: 31.
4. What should take the place of these things? Verse 32.
5. How should we guard our speech? Verse 29; James 3: 2.
6. How should our daily work be done? Eph. 6: 6, 7.
7. What are we told to do when we pray? Mark 11: 25, 26.
8. How may the disciples of Jesus be known? John 13: 35.
9. What should be the condition of the church? 1 Cor. 1: 10.

Signs of Christ's Coming

1. WHAT are some of the signs given to show us that the coming of Christ is near? 1 Luke 21: 25-27.

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land."—*Testimonies for the Church,* Vol. I, p. 268.

2. How will these troubles affect the people of God?

"As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."—*Ibid.*

3. In what time are we now living?

"My attention was then called from the scene. There seemed to be a little time of peace."—*Ibid.*

4. What power is Satan permitted to have over the elements as the last days draw near?

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would,—he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them."—*The Great Controversy,* p. 589.

5. Who is responsible for the plagues and pestilences that are abroad in the land today?

"While appearing to the children of men as a great physician who can heal all their maladies, he [Satan] will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*Ib.* pp. 589, 590.

6. Into what terrible condition is the whole earth soon to be plunged?

"Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, and for looking after those things which are coming on the earth."—*Testimonies for the Church,* Vol. I, p. 268.

7. When we see all these things, what are we to know? Matt. 24: 33.

8. For what is the Lord waiting? Matt. 24: 14.

"God 'hath appointed a day, in the which he will judge the world.' Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3: 12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages,* pp. 633, 634.

9. Upon whom does much of the responsibility for hastening the coming of the Lord rest?

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church,* Vol. IX, p. 117.

The Message of His Return¹

It was the purpose of God that the light which began to shine with such clear rays at the beginning of the great Reformation should increase in volume until all the truths which had been perverted had been set before the world again in their fulness. It was not his purpose to reveal only a part of the truth, and then have that part made into a creed for the formation of some denomination. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4: 18. As a Christian walks in the light which he has, more light is given him. His knowledge of the truth increases and grows as he practises that which he already knows. And God designed by beginning the Reformation that the light of his truth should break over the world just as quickly as men should make themselves ready for it, until the very fulness of the gospel should again be proclaimed to the people of the earth. The light of truth was meant to advance until the truths regarding the true God, the true Saviour, the true redemption, the true mediation between God and man, the true priesthood, the true sanctuary, the true forgiveness, the true sacrifice, the true baptism, the true communion, and the true ordinances of God, all of which had been hidden for so many centuries by the great system of counter-

¹ Quoted from "The Return of Jesus," pp. 84-89.

lefts, should be known and preached in all the world for a witness unto all nations, and then the end of all things was to come." Matt. 24: 14.

This glorious consummation has been delayed by the formation of creeds and denominations upon only a part of what the Bible teaches. Thus the advancement of the truth has been retarded by those who have been content to follow great leaders to whom God had given only a partial revelation of truth. They have shut themselves out from all the advanced light which God has still to break forth from the Bible.

Today the creed-power is the greatest menace to the progress and growth of Christianity. It is true that we are constantly informed that this is an age of great liberality and breadth of mind in intellectual and religious matters, but it is also true that the people permit their preachers to do their thinking for them, resulting in the inability of thousands of people to give an intelligent reason for the things that they believe other than they were so taught by their preacher. Thousands are thus becoming fastened in the chains of error because they are reluctant to investigate for themselves.

One of the most solemn and yet most glorious truths in the Scriptures is that of the second coming of Christ to this world to complete the great work of human redemption. This wonderful truth is the key-note of the Bible, and this glorious event is the consummation of all the hopes of the church of Christ. The time for its proclamation has fully come.

It was the purpose of God to reveal this great doctrine to, and have it preached by, those whom he had called to be leaders in the work of reformation. But by their course in making creeds, they shut themselves away from this new truth. Therefore, when the time came to have the message of the second coming of Christ preached to all the world, he found it necessary to go outside the established religious bodies, and raise up another movement, which would take this message to the very ends of the earth.

And connected with the message of his coming, God designed that all the truths which had been perverted and hidden during previous centuries should again be made clear to the human family, so that at his coming the fulness of his truth might be revealed to the world. This was to be the last message of the gospel. In it was to be taught every truth that had been lost or perverted. Every form and ceremony and error of the spurious church was to be rejected in this last message, and the truth of God in its fulness and in its purity was to be presented again to the human race.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Before the first coming of Christ, John the Baptist delivered to the people of God the message of his coming. This message was based on the prophecies of the Bible, and was designed to "make ready a people prepared for the Lord." Luke 1: 17.

Before the second coming of Christ another message will be delivered to all the world, warning the people of the coming of Christ. This also will be based upon the prophecies of the Bible, and will be designed to make ready a people prepared for the Lord. This will be the final message of the gospel, and as it will so fully prepare those who receive it to meet God that they are said to be "without fault before the throne of God" (Rev. 14: 5), it is evident that this final message will contain all the truth of God. It is "through the truth" (John 17: 17) that the people of God are sanctified, and if those who are translated become fully sanctified, it will be because they have the full truth of the gospel.

"This gospel of the kingdom," the message of the coming kingdom, will "be preached in all the world for a witness unto all nations," not for their conversion, but "for a witness," "and then shall the end come." That is, a people will be raised up, as was John the Baptist, who will take the message of the coming Saviour and the fulness of the truth of the gospel to all the world just before the second

coming of Christ. And when they have completed that task, when they have warned the world, and given it the truth, and the world has rejected the message, "then shall the end come."

It is to be expected that Satan will manifest special anger against this last church of Christ, the remnant church. In the message which it will bear to the world will be uncovered all the deceptions which he has practiced upon the world; all the truths which he has caused to be perverted will be preached again in their purity, and the great counterfeit system will be unmasked and held before the world in its true light, as only and altogether a counterfeit. This will stir the wrath of the dragon.

"And the dragon [the devil] was wroth [angry] with the woman [the church], and went to make war with the remnant of her seed [the last church, or last end of the church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

This last church, which will be the full fruitage of the Reformation, will have revealed in it all the truths which are contained in the gospel of Christ, and which Satan has so successfully hidden under his great counterfeit system during the centuries of the Dark Ages. And connected with these truths, it will proclaim the second coming of Christ. . . .

This last message, containing, as it does, the very fulness of God's truth, will not be preached in a corner to just a few people, but will be taken to the ends of the earth, "preached in all the world as a witness to all nations," with the additional truth that Jesus is soon coming. When it has been taken to all the earth, Jesus will come the second time, and the great controversy between Christ and Satan will come to an eternal end.

Love Counteth Not the Cost

THERE is an ancient story, simply told,
As ever were the holy things of old,
Of one who served through many a toiling year
To earn at last the joy he held most dear,—
A weary term, to others, strangely lost.
What mattered it? *Love counteth not the cost!*

Yet not alone beneath far Eastern skies
The faithful life hath, patient, won its prize;
Whenever hearts beat high, and brave bones swell
The soul, some Rachel waits beside the well:
For her the load is borne, the desert crossed.
What matters it? *Love counteth not the cost!*

This, then, of man: and what, dear Lord, of thee,
Bowed in the midnight of Gethsemane,
Come from those regions infinite with peace,
To buy with such a price the world's release?
Thy voice descends, through ages tempest-tossed,
"What matters it? *Love counteth not the cost!*"

O Christ, Redeemer, Master! I, who stand
Beneath the pressure of thy gracious hand—
What is the service thou wouldst have from me?
What is the burden to be borne for thee?
I, too, would say, though care and fear exhaust,
"What matters it? *Love counteth not the cost!*"

—Selected.

Live for Something

LIVE for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming,
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay,
Life for thee has many duties—
Live for something while you may.

Scatter blessings in thy pathway,
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

—Selected.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading: Matt. 25: 32-40; Song.
 Reports of Work Done.
 Reading: "Sick, and Ye Visited Me."
 Plans for Work.
 Closing Song.

"Sick, and Ye Visited Me"

A TOUCHING little story comes from one of our sisters living in a sparsely settled section of the United States. We wrote her relative to her renewal to the church paper, the *Review and Herald*. Replying, she says:

"You don't know how happy I am today. When I received your letter last Wednesday, I did not have a five-cent piece with which to renew. Today I have \$5. There is so much I want to do with it I hardly dare think I can make it go around. First the tithe, then the *Review and Herald*, and the *Little Friend* for my four-year-old son.

"Now I am going to tell you how I got the \$5. A government trapper came to our ranch and trapped coyotes and bobcats. His fourteen-year-old daughter was sick. No one in town wanted to help him—all were too busy. They recommended that she go to the doctor away down the valley. It would have cost them a great deal of money. His salary was small, so I, for Jesus' sake, took her in and gave her treatments according to 'Practical Guide to Health.' God healed her, and when they left here she was well and strong. I would not charge them anything, but he gave me a wonderful big coyote hide, which I sold today for \$5."

This is a simple little story, but it shows how the Lord rewarded a needy sister who for Jesus' sake ministered to one of his "little ones" who was sick and in trouble.

This story has in it a suggestion for each believer. For months the country has been in the grip of a great scourge, the Spanish influenza. The number of deaths of our soldiers on the battlefields of Europe has been much less than those caused by the ravages of this scourge in the United States. It is said upon good authority that six million people within the last twelve weeks, throughout the entire world, have died from the influenza. In proportion to the time, this is a much greater loss than was suffered by all the armies of the warring nations in the great conflict which has just closed. Does this situation give our members opportunity for personal service? In every community there are those who are sick and dying, many dying for the want of a helping hand.

God has committed to us knowledge in the way of rational treatments of disease, which have proved the most beneficial of any recommended in staving the ravages of this disease. Let us use to the best advantage the talents God has given us.

The December number of *Life and Health* has several articles especially devoted to this subject. The treatments recommended in these articles have been exceedingly helpful in the treatment of influenza and kindred diseases. In the administering of these treatments God will certainly bless, just as much as he did in the experience of this sister, who for Jesus' sake took the little girl and did the best she could to help her recover health.

Have we missed this opportunity for personal service among our neighbors? If this opportunity has gone, there are probably other cases which are just as needy, and where our services will be greatly appreciated. Let us put into practice the principles of rational treatment which God has given us, because they will be the "entering wedge" for further dissemination of light, which in many cases will result in spreading the truth, and in leading to the ultimate salvation of the one whom we help.

L. W. GRAHAM.

"BETWEEN failing to do things that look too simple to be of consequence and those that seem too hard to be accomplished, many people manage to get nothing done."

Suggestive Program for Second Week

Opening Exercises: Song; Season of Prayer; Minutes; Scripture Reading: Luke 10: 25-37; Song.
 Reports of Work Done.
 Reading: Good Neighbors.
 Plans for Work.
 Closing Song.

Good Neighbors

THE day for good-neighbor deeds has dawned in a special sense upon the individual members of all our churches. The "little time of peace" referred to in the Testimonies, as seeming to exist just before the outbreak of the final world trouble, is apparently at hand. This is, therefore, the last favorable time the church will have in which to do its work of delivering the solemn message committed to it.

There is an evident revival of a commendable missionary spirit beginning in our churches thus early in this favorable time. Our people are asking how they can best begin to do something. In many instances their minds turn to their neighbors, and they ask how they can make a beginning in interesting them in the truth. They are insisting that we name some definite thing, or things, they may do in beginning this work.

Environment necessarily affects our work in every way, and especially is this true in missionary efforts. In all cases, however, one of the most essential things in the proclamation of truth, and the one in which environment cannot materially interfere, is that of being an all-round good neighbor. Too much emphasis cannot be placed upon this one important privilege and duty of all our people, old and young.

The importance of being a good neighbor is emphasized by other denominations, especially the Catholics. In 1908 an old couple who were Catholics lived next door to one of our families in Washington, D. C. They were, indeed, the best of neighbors, always attempting to do something nice for the Adventist family. They were so unselfish and continuous in their efforts, our people asked them why they were so solicitous for all their neighbors. They explained that their priest told them that their part in church work, during their old age, was to be good neighbors, and that they were attempting to be faithful in the fulfillment of their duty. They were faithful, and their influence did more for the Catholic Church in that community than all other efforts of the church combined. If Catholicism is worthy of the influence and the power of good-neighbor members, what does the third angel's message demand of our members?

We should study ways and watch for opportunities through which we may, unselfishly and without pretense, render the same kind of service as characterized the Master, who "went about doing good." This is not only good sense, but it is the highest manifestation of true Christianity, always resulting in greater good than many things looked upon as being of greater importance.

Being good neighbors is our first and most essential Christian privilege. By being a good neighbor, we may open innumerable ways for the introduction of the truth. Ministering to the physical needs and pleasures of people is a guaranty to the human mind that the administrator is a proper person to counsel with in spiritual things, and sooner or later appeals will be made for spiritual aid.

In associating with those about us in the capacity of good neighbors, there will be many natural opportunities for us in all modesty to let our knowledge of the Scriptures be known, and to leave some special literature bearing upon some subject under consideration. This will, if properly handled, lead to calls for other literature, and the work may be carried on until the neighbors have had the full message.

Recently, in the treatment of a case of "flu," one of our sisters went to a neighbor's home to give some fomentations. Something was said about health and temperance. The next time she went she took *Present Truth* No. 19 (Health and Temperance). They liked it, but said something about their minister's not believing all the Bible. She told them she believed the Bible was the inspired Word of God, and

took them *Present Truth* No. 1 (The Inspiration of the Bible). They liked it, and suggested that their minister might be wrong in his belief. The sister then referred to the prophecies of the Bible, and asked them if they would not like to study them also. Upon their suggestion, she took them *Present Truth* No. 3, and from that they read through all the series, and are now keeping the Sabbath and belong to our church.

This sister was one of the timid kind, one who thought she could do nothing toward bringing people into the truth. She began by demonstrating her "good-neighbor" qualities with fomentation cloths.

One of the essential things in these last days for our members to do in their neighborhoods, is to be good neighbors through the service they can render in bringing their neighbors the Good News of the Coming Kingdom of Peace. This they can most effectively do through the systematic distribution of *Present Truth*. They can do this on Sabbath afternoons or on Sundays. The papers are so cheap that a large work can be done with a small capital.

They should begin with No. 1, and distribute them to the same parties, in their regular order, until the whole series is used. While this is a simple and easy thing to do, it is one of the most successful methods of work, and should appeal to all. There is no better, no more effective way to interest our neighbors in the truth for this time. It enables all our members to become powers in the preaching of the message. We therefore recommend that, in addition to watching for daily opportunities to minister in various ways to our neighbors' welfare, denite territory be selected, according to time and ability, and worked each week, and a systematic distribution of *Present Truth* be begun and carried on until the series is used. This kind of effort will bring the worker in personal contact with all his neighbors each week. It will open the way for extended work, remove prejudice from many, and never fail to interest some; for the power of the message presented in a simple, systematic, connected way is irresistible.

D. W. REAVIS.

Suggestive Program for Third Week

Opening Exercises; Song; Prayer; Minutes; Scripture Reading: John 1: 35-51; Song.
Reports of Work Done.
Reading: The Personal Touch.
Plans for Work.
Closing Song.

The Personal Touch

THE Christian life should be a life of intense activity, following in the footsteps of the One "who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 38.

Giving himself up to service for the multitude, he never neglected an opportunity or left a duty undone, and it was only as he went apart to pray at the midnight hour that he was free from such obligations.

There are many ways in which we can work for God,—by distributing literature, giving Bible studies to neighbors and friends, writing letters, doing Christian help work, in fact, in countless ways illustrated by the "cup of cold water" of Matthew 10: 42. But none are as effective as real personal work, the heart-to-heart talk with the person whom we wish to reach.

The writer was inclined to be skeptical with regard to the truth of the following statement made by Charles M. Alexander in an article, "Who Should Do Personal Work?"

"Anybody who is not doing personal work has sin in his life. I don't care who you are,—preacher, teacher, mother, father,—if you are not leading definite people to a definite Saviour at a definite time, or trying hard to do it, you have sin in your life. I have never yet found any Christian not leading souls to Christ, who, when I got into private conversation with him, did not acknowledge that this was true. You say, 'I have been a Christian for twenty years. I have been going to church, been giving a tenth to the missionary collection, have a brother on the mission field.' That is all right, but have you ever led a soul to Christ? 'I hope so,'

you say? Twenty years a Christian, and still hoping so?"

It did not seem possible to me that the cause for the reluctance to do this kind of work could be due to sin in the life. But studying the matter closely, I came to the unavoidable conclusion that it is true. Sin is always a hindrance to this line of work. We fear to speak to another about his soul's salvation because he might think we were too bold, or it might drive him farther away from religion, or we might not be the right person to make such advances; and so pride, the love of another's good opinion, cowardice, and other things not pleasant to mention, enter into our decision to remain quiet and inactive.

The devil knows that this personal work accomplishes more than any other, and so he makes it more difficult to undertake than any other. How much easier it is to stay at home and write a missionary letter to a distant friend, than to go to some one near at hand and inquire about his soul's salvation! It is easier to give a sum of money to help the destitute and fallen than it is to go to them and personally relieve their distress. "The last thing the devil will let you do is to win a soul definitely to Jesus Christ," said Mr. Alexander. "If you don't believe it, try it." Mr. Alexander states the truth. And yet souls are all around us who could be reached if we would only hold out the helping hand and make the first advances.

Some time ago a request came from a praying mother to write to her son, who twenty years ago was a Seventh-day Adventist, but who had given up the truth, and was working in a large printing establishment in an Eastern city. The promise was promptly made to write such a letter, but in the rush of other business the matter was neglected until several weeks had gone by. Various hindering suggestions came to mind: I being a stranger, a letter might not be appreciated, probably it would be an unwarranted intrusion, etc. Finally, in fulfillment of the promise, the letter was written. In about a week an answer came, stating that the letter had been read with great interest. The man also stated that as his mother had written him of its coming, he had been anxiously waiting for the letter. Other letters followed in quick succession, and as a result this young man is now a staunch Sabbath keeper, and is doing missionary work for others.

Does it pay to do personal work? Yes, most assuredly. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," and there will also come into your heart a joy that you have never before known. It is a well-known law of physics that action and reaction are equal as well as opposite in their effects. This is not true in a spiritual sense. We speak a kind word to a broken heart; we talk of the love of the Master to a sorrowing, discouraged soul. It is only a little thing, perhaps it took only a moment of time, but there comes into our hearts a wonderful joy to know that God has used us to help another soul find the road. And so many have wandered away from Christ, and cannot find their way back. Some are discouraged because they have failed so often, slipped back so frequently, until, rather than be hypocrites, they have decided to give up everything. It is the privilege of personal workers to be beacon lights for such wanderers, fountains of living water to thirsty souls.

We know that the time in which to work is very short—how short we cannot tell, but we do know that the "last moves will be rapid ones." Do you know of some soul out of the ark of safety? If so, there is your opportunity. But you say, "I do not know how to do personal work."

In an article by Dr. Torrey, entitled, "The Summons to Christian Service," he says: "There is no other work in the world that is so easy to do, so joyous, and so abundant in its fruitfulness, as personal, hand-to-hand work. The youngest person can do Christian work. The way to learn how to do it is by doing it."

In Mr. Alexander's article, before referred to, the writer says, "The way to learn how to do personal work is by doing it. No man ever learns until he begins. The place to begin is the first place you find open. Do the thing next to you, and other opportunities will be found. There can be

no mistake so bad, in working for an individual soul for Christ, as the fatal mistake of not making any honest endeavor. Not doing is the worst of doing."

Moody was a personal worker. He was many times criticized because of his boldness in efforts to win souls, yet he lived to see such efforts crowned with success in nearly every case.

Frances Havergal was also a soul-winner. She mentions one experience in her life where she was visiting in a home with ten other persons who were not Christians. Her prayer was, "Lord, give me all in this house." And she says, "He just did." It was following such an experience that she was able to write that wonderful hymn that appears in Christ in Song, the opening stanza of which reads as follows:

"Take my life and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love."

Begin this work right where you are—in your family, if there is need. "Hide not thyself from thine own flesh." Begin in the church, in the community, or wherever you may be.

Remember that the sentence of the Judge at the last will be, "Inasmuch as ye did it not, . . . depart from me."

J. W. MACE.

Suggestive Program for Fourth Week

Opening Exercises: Song; Season of Prayer; Recitation, by six members, of Bible promises to missionary workers, each member to give one text; Minutes; Song.

Lesson: Some Missionary Experiences.

Reports of Labor.

Plans for Work.

Closing Song.

Note to the Leaders

The six members who are to recite the Bible promises should be selected the previous week, and should be asked to select their promises, and then compare notes to see that each brings in a different promise.

The missionary experiences to be told or read should be used to call forth the relation of missionary experiences by the members. If, immediately after the experiences found in the article in this paper have been given, the leader would be ready to relate some experiences of his own, and then would ask the members to tell any they had had, he would get the reports of labor in an easy and natural way. The relation of missionary experiences always brings life into a meeting.

Some Missionary Experiences

From a busy sister: "I had spoken to one of our shopkeepers about different phases of the truth, and given him tracts, but as I could not see that he was at all interested, I had about made up my mind to stop my efforts there. But one evening the man came to my house for reading matter, and now he, with his wife and family of grown children, are reading 'Thoughts on Daniel and the Revelation.'"

From a brother: "I stand today as a witness to the efficacy of prayer. It was the prayers of my loved ones that led me to the feet of Jesus, and I am convinced that God hears and will answer every sincere, heartfelt prayer. I am convinced that fervent prayer is good missionary work, and is assuredly a most necessary preparation for all our efforts along that line. We are apt to rely on our own efforts, hence the failures we so often meet. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'"

From a canvasser: "I have had some fine experiences. I found one lady who has read herself into the truth through the literature her father sent to her, and he accepted the truth as a result of one tract, given to him by one of our people. It was encouraging to meet this lady. She has never been to one of our churches, and has not joined the church, but seems happy in the truth, and eagerly asked me about paying tithes."

Several years ago a lady moved into a new house and found on the floor a fragment of a tract. The name was

torn off, but it told about a little girl studying her Bible. The lady read this little scrap of paper over and over, and learned therein that the seventh day is the Sabbath. She knew nothing about Seventh-day Adventists, and did not at that time begin keeping the Sabbath, although her brother, with whom she was living, told her to do so if she thought it was right. About six years later she moved to another city where one of our ministers was holding meetings. She attended one or two of them. She did not know that he was an Adventist, but she liked the preaching. She, with a party of friends, went away for a week on an outing. Her minister was of the party, and he told her she ought not to go to those meetings, because they were Seventh-day Adventist. She returned home at once and began going to the meetings, and soon began keeping the Sabbath. For six long years the seed of the Word had lain dormant in her heart, needing only a little watering to cause it to spring into life.

A few weeks ago a copy of the *Signs* was placed in the hands of Mr. —, of the First Congregational church in Portland, Oreg. He was impressed that its messages were of God, and began to study. He looked up our people and attended our meetings in Portland, and is now getting ready to join us.

One of our workers met a lady in a restroom, who, when she learned that our sister represented the Adventists, asked questions so fast that the worker could hardly answer them. This lady had been studying, and seemed convinced that the seventh day is the Sabbath and that she should keep it. She is now reading on the subject.

More Signs — More Souls

A POSTMAN, who had been delivering the *Signs* each week to a church missionary secretary in an Eastern city, asked her recently if he could subscribe for the paper, and was she working up a club? She had sent in a club shortly before, but he wanted the paper, and if he could not get it at the club price, he would pay the full price. He had evidently been reading the sister's papers on his rounds.

"In one of the reading-rooms of a soldiers' training camp in Virginia I was visiting, I saw one of your papers, sent there by some subscriber by affixing a one-cent stamp, and I inclose you herewith the stamp used, and the corner of the paper.

"From what I saw of the paper I have a desire to see more of it, and am herewith inclosing you a money order for 40 cents for a quarter of a year's subscription, and will ask that you date it back to the first of October, so I can see all the October news you have printed."

"You will find inclosed \$1 in postage stamps in payment for a year's subscription to your paper, the *Signs of the Times*. We are Baptists, but through the kindness of a friend, have been getting your paper the last six months, and have become so much interested in it, especially in the prophecies on our Lord's coming, that we feel we cannot possibly give it up."

"Having found a copy of the *Signs of the Times* of January 8 and read it, I am convinced that I need your paper, and therefore inclose my check for \$1.50, for one year's subscription to the *Signs of the Times*, with 'Questions and Answers.'"

Study at Home

If you cannot go to school, you can study at home and make as good improvement as you could in school, in proportion to the time you devote to study. The certificates of credit of the Fireside Correspondence School are recognized by all Seventh-day Adventist schools and probably by other schools. Early form the habit of home study, and practice it persistently. The president of the General Conference says: "I believe your school is conferring an inestimable benefit upon our people." Write today for information about subjects, prices, and how to earn your tuition. Address C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C.

Missionary Volunteer Department

Program for Week Ending March 1

Topic: "For Such a Time as This."

Helpful Thought: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons," p. 327.*

Senior

1. Opening Exercises: Song and Sentence Prayers.
2. Responsive Scripture Reading: 1 Cor. 13: 1-12.
3. Secretary's Report and Reports of Bands.
4. Talk: A Woman for an Emergency.
5. Symposium: "For Such a Time as This."
6. Reading: An Incentive to Greater Activity.
7. Reading: Experiences of Others.
8. Our Response.
9. Close by repeating in concert our Aim and Motto.

Junior

1. Opening Exercises: Song and Sentence Prayers.
2. Responsive Scripture Reading: 1 Cor. 13: 1-12.
3. Secretary's Report and Reports of Bands.
4. Talk: A Woman Who Did a Great Work.
5. Reading: Jamie's Service Flag.
6. Recitation: Somebody Else.
7. Talk by Superintendent: "For Such a Time as This."
8. Our Response.
9. Close by repeating the Lord's Prayer in concert.

Notes to the Leaders

Aim for Today.—Strive to give the young people in your society two things today—a clearer understanding of the times in which we live and a deeper sense of their personal responsibility for the salvation of others. Remember we have "come to the kingdom for such a time as this." Are we as loyal as Daniel was? as Esther was? We are here for a definite purpose. (Notice helpful thought. Why not put the topic and helpful thought on the board?) "The end of all things is at hand!" The finishing touches to God's great work on earth are being added just now; and it is in this supreme hour that he calls upon the young people to help. Can he count on the young people in your society for such a time as this? That is a question you should answer today.

Material.—Look over the material for both programs, "Somebody Else" and "Experiences of Others" are good for both Seniors and Juniors.

Opening Exercises.—Have at least two good songs—some that you can sing heartily together. The following, and many others, in Christ in Song are good: "Ask not to be excused," "Awake my soul! stretch every nerve," "Come, let us anew our journey pursue," and "Give of your best to the Master." If your society is not large, cannot each one offer a sentence prayer for the thing he feels most in need of in order to be true amid the temptations that come to young people in such a time as this?

Secretary's Report and Reports of Bands.—As soon as the secretary has given his report, including the weekly report of work,—ask each band leader to give a two-minute report on the progress made last month and the plans for the month just begun. Remember the bands are the hands and feet of the society. Keep them busy. If the Junior society is not divided into hands, have reports of work by leader or secretary.

Senior

A Woman for an Emergency.—Have a five-minute talk on Esther. For helps on this talk see "The Story of Prophets and Kings," pp. 598-606. Emphasize especially the lessons her life should teach us. Some one has called her the Washington of her race and the mother of her country. She was loyal and obedient to her foster father; she was tactful in her dealings with the king; she prayed much; she fasted; she saw the danger she faced, but her courage failed not; she was obedient to the call of duty for such a time as this, and she was willing to give her life in order to be loyal to her people and obedient to her God. God could count on her in time of a great crisis. *Can he count on us in this greater crisis?*

Symposium: "For Such a Time as This."—Let this be given by four young people, each taking one section of the article as the basis of these talks. Elder Wilcox has prepared an excellent article for the society meeting for today. Let each young person study his section until the spirit of the message it contains possesses his heart. Do not let the message be lost between the rostrum and the audience.

Our Response.—Plan your program carefully. Allow at least ten minutes for this response even if you must cut short some other parts. Remember, expression deepens impression. Ask each Missionary Volunteer to respond briefly to the call that the program today brings to him. Two things needful to all of us: To sense the times in which we live, and to live lives that will prove that we sense them.

When Dr. Channing was a little boy, he heard Dr. Hopkins speak on the judgment. He was deeply impressed, and felt sure that his father, who was a deacon, would speak to him about his soul when they got home, for young as he was, he knew he was not ready to meet God. But his father did not talk about the sermon at all. Dr. Channing said later: "I made up my mind that my father did not believe one word that he had heard. He was not alarmed; why should I be? And I dismissed the whole subject from my thoughts." His father's thoughtlessness drove him from the cross of Calvary, and Dr. Channing became a champion of Unitarianism.

What if some one is drifting because you and I are not alarmed about his condition! O, the curse of our unconcern! Shall we not please ourselves today to wake up to the importance of our Father's business? Faithful Bible study and prayer, and service for others will keep us alert. Let us try this remedy for indifference!

Junior

A Woman Who Did a Great Work.—See Senior note on "A Woman for an Emergency." Use some helps. Ask one of your older Juniors to give this talk; perhaps it would be better to have him write the story and read it to the society. If you desire, have him conceal the name, and let the other Juniors guess it when he has finished.

"For Such a Time as This" (Superintendent's talk).—Connect the talk with the parts that have gone before. Those who would serve in such a time as this must not say, "Please let somebody else" when God calls, but like Esther obey at all costs. You will find abundant help for the talk in the articles by Elder Wilcox and Brother Mace. Would it not be well to emphasize the elements of character needed for true service? and also the fact that *now* is the time to secure these elements? Washington is a noble example of truthfulness. Lincoln is known the world over as "Honest Abe." One thing about Garfield this country cannot forget is his attitude toward his mother. When he was inaugurated as President of the United States, he stooped to kiss her, and to give her credit for his success. That noble Southern statesman, Robert E. Lee, must ever remind us of kindness to others. One thing that makes the President of the United States today the great leader of leaders that he is, is his loyalty to a conscience that he strives to keep in tune with the Word of God.

Think of the pioneers in the advent movement—Elder James White, Elder Joseph Bates, Mrs. E. G. White, and others. They too possessed sterling qualities of character. The same is true of men like Elders Daniels, Evans, Spicer, and others who are leading out in our denominational work in this critical time. Our Junior boys and girls do not have to wait till they grow up to serve Jesus. They may begin today. But if they would be truly successful workers, they must not only study hard to know the truth, but with the help of Jesus, they must learn to be kind, honest, helpful, truthful, and conscientious. Every Junior who does this will find something noble and true to do for the Master in such a time as this.

Our Response.—See Senior note on "Our Response." Let there be no dumb Juniors. How sorry our parents would be if we were dumb and could not talk. But have you ever thought how many dumb children God has? They sit still in church and never say one word for him in social meeting. They never say Thank you for the wonderful things God does for them. They never talk to others about him. How sorry he must be! Make him glad today!

"For Such a Time as This"

The Time; the Work; the Worker; and the Source of Power

The history of the world records no hour like this. The state, the church, the individual, face problems never before faced, problems so far-reaching and complex in their character that their solution cannot be found apart from the leadings of divine wisdom. We have passed from an old world into a new world. The year 1914, when the great World War began, with all the changes which have followed in its wake, marked the beginning of modern history.

The time is the time of the end—that period foretold by the prophets which will mark the culmination of earth's history, which will witness the last great struggle between the powers of light and of darkness. The controversy between truth and error, which was begun in heaven itself

by the apostasy of Satan and by the fall of man and which was transferred to this earth, where it has waged for six thousand years, will be finished in this time in which we live.

For the finishing of the controversy there will be marshaled on the side of the prince of darkness all the hosts of evil. The genius, the talent, the wealth, the culture of an evil world will be arrayed on the side of error. Wicked powers of earth will war against God's work and persecute his people. Opposed to these evil combinations will be the messengers of gospel truth, carrying to a sinful world God's last call of mercy to repentance. Humble men and women they are who carry the message, but the message is a mighty one, and the power which accompanies the message is no less than the power of the King of kings and Lord of lords. These great and momentous issues make this a time of thrilling interest, a time of unparalleled opportunity, a time of heroic endeavor.

The Work

For every great crisis in the church and in the world in ages of the past God has had a message suited to the time. He gave a message to Noah for his day, to John the Baptist as the Master's forerunner for the time in which he lived. Through Luther and his collaborators Heaven sent a message to the people of the sixteenth century. For this critical time in the world's history God has a message for mankind. That message is found in the fourteenth chapter of Revelation, and apprises men of the fact that the hour of God's judgment has been reached. It exhorts them to turn their hearts away from the worship of self and of the things of this world to their Creator. It points out the law of God as the standard of judgment, and sounds a warning against the worship of the beast and his image, against those powers and combinations which array themselves against God and his truth.

That message develops a people keeping the commandments of God and having the faith of Jesus. It is a worldwide message. It is to go to every nation, kindred, tongue, and people. That message is now due the world, and God in his providence has opened the way so that it may be carried to earth's remotest bounds. The doors of practically every nation of earth have been unlocked. One result of the Great War has been to open avenues hitherto securely closed, for the entrance of the gospel message.

And Heaven has opened the way for this message to be carried. Modern invention and science have provided means whereby this may be done. Steam and electricity, the telegraph, the telephone, the printing press, and thousands of other agencies which have been brought into being during the last few years have become the handmaids of the gospel messenger. The Lord by his providence has prepared the way at this time for the speedy finishing of his work.

The Worker

The Lord has a message for the world. He has provided mechanical facilities by which this message may be given, but the message cannot be given without a messenger. In his providence he has called into existence a people whom he has commissioned as his light bearers. To every man he has given a work to do. Upon the young men and young women particularly has he laid a special burden. The strenuous times in which we live, the earnest work to be done, the difficult and trying service to be performed require the strength, the adaptability, the enthusiasm of young men and young women.

God can use the aged and those of advanced years for counselors, to stay by the staff, to hold the ropes, but the strong young men and young women can do a work which these cannot do. They can more readily adapt themselves to new and unusual conditions. They can acquire new languages; they can the more readily endure the toil and privations and hardships which fall to the lot of those engaged in aggressive warfare. This is recognized by every nation in calling to its defense its younger citizens.

It is no easy task to which the youth of this denomination are called. They must go forth to face difficulties and

dangers. But what an opportunity it affords for heroic endeavor! How many times have we looked to the past and have wished that we had been afforded the opportunity of standing in some great crisis and proving ourselves heroes and heroines in the face of danger and difficulty. Such an opportunity is afforded in the history of the church today, as never before during its experience. The work is so comprehensive in its character and so varied in its needs that every worker can find the highest exercise for the development of the natural ability with which God has endowed him.

The Source of Power

But if God calls his children to face danger and difficulty, and to carry to the world an unpopular truth, he does not leave them to perform this service in their own strength. The promise of the gospel commission is to every believer in the twentieth century as fully as it was to the church of the first century. Declares the Master: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

The Captain of our command possesses all power. He is our source of wisdom and strength. He promises that he will be with us "even unto the end of the world." In this companionship we may go to earth's remotest bounds, trusting him for wisdom, and looking to him for deliverance in every time of need.

And we may do this joyfully and courageously. The promise given to Joshua, a comparatively young man, about to enter upon the difficult task of leading Israel into the land of Canaan, is for the young men and women of this day and generation: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9. This fellowship with the Master, this connection with divine power, may be obtained by the consecration of the life to him, and this is the call which Christ is making to the young men and women of this denomination.

It is for such a time as this and for such a work as this that the young men and young women of this church live. As God brought Esther of old to the throne of Persia in order to use her as a chosen instrument to meet a special crisis, so God has given to the young men and women of this denomination a knowledge of the times in which they live in order that they may rally to the occasion and meet the issues for this day. Failing to do this they will prove recreant to their high and solemn responsibility.

Satan will seek by every means in his power to divert the youth from this high and holy purpose. Every worldly inducement will be offered to draw them away from the work of God. But may the same spirit of zeal possess their hearts as possessed the heart of Nehemiah of old. He declared, when the world would seek to divert him from the work for which he had been made responsible: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6: 3.

For this solemn hour and for the solemn work of this solemn hour may we devote willingly and joyfully to the Lord our all in the finishing of the message committed to us.

F. M. WILCOX.

Experiences of Others

BROTHER IIPSCOMB says: "As I began to introduce my work in a certain home by speaking of present-day conditions, the lady stopped me and told me of the dream she had had. She said she had been much perplexed over conditions in the world, and that the second night before my arrival there she dreamed that she had got up at night to pray for light, and had asked the Lord what these things meant. The next night she dreamed of seeing two fields, one bright, and the other dark and dreary, with

a great gulf between. She recognized my book as an answer to her prayer, feeling sure that it would help bridge the gulf, and was happy for the opportunity to get one." What a privilege is ours of being "workers together with God"!

Brother Manuel writes: "As soon as I made known the nature of my work at a certain place, the lady asked me to come right in, and showed a peculiar interest in my call. I had not proceeded far with my canvass when she stopped me, saying that she had been looking for me all day. She had an afflicted child in the home, who, since getting up that morning, had been repeating over and over again the words, 'God-man, book.' So she had been looking for some one to come with a religious book. She anxiously gave her order, feeling convinced that my book contained a message for her."

Surely God works in marvelous ways! All he asks of us is that we co-operate with him. The workers whose reports we have just read did not know that these persons were waiting for them. *But God knew.* Persons are waiting for you to bring the Master's message of hope to them. God knows who they are, and he will lead you to them if you will co-operate with him.

An Incentive to Greater Activity

This is our opportunity. The World War is over, and we are facing a little time of peace. Throughout the world prejudice of long standing, together with despotism and arbitrary sovereignty, are falling before the march of democracy and freedom, leaving the way open for the advancement of the message, and the proclamation of the coming kingdom.

In the *Baptist Standard* of November 23 is a striking statement that should stir us to emulation. It reads as follows:

"The clock has struck for the Baptists. Will they not now see the hands on the dial, note the hour, and take orders from the great Head of the church for world conquest in spiritual terms?"

The *Literary Digest* of November 30, in an article entitled "A Call to Repentance," quotes from the *Christian Century*. After graphically picturing the passing events of the hour, and calling the attention of the reader to the strange and commanding voice crying in the deep valley of the Jordan, "Repent ye: for the kingdom of heaven is at hand," the quotation goes on to say:

"If social customs and economic habits that were supposed to be a part of the established order of the world have crumbled at the advent of the new time, if Governmental decisions that would have shocked an earlier generation, are now accepted as commonplace, if the effort to galvanize political parties into a semblance of their old animosity seems trivial and futile, not less are the religious factors of our common life reshaping themselves with a rapidity and certainty which are the despair of the apologists for denominationalism and the defenders of tradition."

It then says: "Objectives that at best could be hoped for only after many years are taken and passed almost in a day. If these facts do not signify the coming of the kingdom in a new and unprecedented way, it would be difficult to give them adequate interpretation. And if this be so, then, as of old, there is urgent need of the thrilling cry, 'Repent ye: for the kingdom of heaven is at hand.'"

Again, let me say that when a denomination like the Baptist who do not carry as one of their fundamental tenets the early return of our Lord, and other men who know not the present-day message, see in the passing events the dawn of a new kingdom, how much more should we bestir ourselves, who believe that to us is committed the preaching of the gospel of the kingdom to all the world, as a preparation for the setting up of God's everlasting kingdom. Let us pray for a wider vision, a clearer comprehension of the signs of the times, and for a greater realization of our individual responsibility. J. W. MACE.

MAKE your program assignments two weeks early.

Jamie's Service Flag

"MOTHER, do you know that our house is the only one on the street that hasn't a service flag in the window?" said Jamie as he burst into the house. "Just think, the only one! I don't see why I couldn't have been eighteen so we could have some one old enough to help Uncle Sam. Then we could have had a star in the window."

"I believe we can have a service flag and a good many stars on it," said Jamie's mother as she went to her writing desk and took out a little box of red paper stars. "Of course we shall have the stars inside, for this is going to be home service instead of foreign service. You know there are many ways to help your country, your home, and those around you, without being enlisted in the army. Now, every time that you do something during the day that is of real help to some one, we will put a star on the flag that I will put up in your window."

"I wonder what I can do," said Jamie to himself. "I know Mrs. Ganto has no one to help her since her two boys went away. I believe I will go over and carry her coal and fix some kindling for her."

On his way back Jamie found a ten-cent piece on the sidewalk. It was right in front of a candy shop. Jamie looked at the ten-cent piece and then he looked at the candy in the window. "No; I won't buy any candy. I can have another star in my flag by giving this to help those poor people in Bobemia that our minister talked about last Sabbath."

Jamie found many opportunities to serve during that day. He washed the dishes for his mother; he carried a heavy basket for an old woman; he took some of his Memory Verse Cards, and carried them to a little friend who was sick. In fact all through the day Jamie found many chances to be of real service.

That night there were nine stars on Jamie's service flag. As he prayed, he said: "Jesus, I thank thee that I am in the service, and that although my stars don't show from the street, you know all about them; and please when you make your record, mark our house with a service star in the window. Amen."

HAZEL WORDEN ROTH.

Somebody Else

Who's Somebody Else? I should like to know.
Does he live at the North or South?
Or is it a lady fair to see
Whose name is in every one's mouth?
For Meg says, "Somebody Else will sing,"
Or, "Somebody Else can play,"
And Jack says, "Please let Somebody Else
Do some of the errands today."

If there's any hard or unpleasant task
Or difficult thing to do,
'Tis always offered to Somebody Else—
Now isn't this very true?
But if some fruit or a pleasant trip
Is offered to Dick or Jess,
We hear not a word of Somebody Else.
Why? I will leave you to guess.

The word of cheer for a stranger lad
'Tis Somebody Else will speak,
And the poor and helpless who need a friend
Good Somebody Else must seek.
The cup of cold water in Jesus' name,
O, Somebody Else will offer,
And words of love for a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories, too, to win,
And Somebody Else cannot take our place,
When we shall have "entered in."
But if Somebody Else has done his work
While we for ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given.

—Union Signal.

"From his earliest years he [Jesus] was possessed of one purpose; he lived to bless others."—*The Desire of Ages*, p. 70.

Program for Week Ending March 8

Subject: "Makers of South America."

Helpful Thought: The Neglected Continent of yesterday has become the Continent of Opportunity today.

1. Song Service.
2. Silent Prayer.
3. Scripture Lesson: Morning Watch Verses since last review.
4. Secretary's Report, including report of work.
5. Report: Monthly Survey of Mission.
6. Symposium: "Makers of South America."
7. Question Box.
8. Responsive Reading: Ps. 62: 1-12.
9. Round Table.
10. Close with a season of prayer.

Junior

Subject: "The Land of the Golden Man."

Helpful Thought: "And ye who cannot go, oh, help with the wondrous weapon, prayer!"

1. Song Service.
2. Silent Prayer.
3. Scripture Lesson: Morning Watch Verses since last review.
4. Secretary's Report, including report of work.
5. Report: Monthly Survey of Missions.
6. Symposium: "The Land of the Golden Man."
7. Rapid Fire.
8. Recitation: "You Have Never Stood in the Darkness."
9. Responsive Reading: Ps. 62: 1-12.
10. Round Table.
11. Close with a season of prayer.

Notes to the Leaders

General Aim.—Let your aim be: First, to fix in the minds of all present the best thoughts and the most helpful lessons gleaned from the books on South America in the Reading Courses begun last fall. Surely your Educational Secretary will work hard to make this a very successful meeting, and of course, all the other officers will do their best.

Second: Give the Mission Survey for the month a prominent place in your program; and before the meeting closes, announce your plans for the Missions Survey to be given in April. Why not plan for a Mission Question Box for April? If you plan one, provide a box, and invite your Missionary Volunteers, Seniors and Juniors, to join you in filling it with good live questions on foreign missions that are answered in the issues of the *Review* for the month. Ask that each question be signed, and that each person be able to answer the questions he puts in; but of course, others should be given a chance to do so first.

Song Service.—Sing two or three good missionary songs at the beginning, and intersperse your program with such good music as your Missionary Volunteers can furnish.

Silent Prayer.—Devote a few moments to silent prayer, then all join in praying the Lord's Prayer.

Scripture Lesson.—Have the Morning Watch Texts from February 16 to March 8 recited or read just as if they were all consecutive verses. If you desire, you could have them given by three persons, each giving one week's texts. These texts are splendid, and make an appropriate Scripture lesson. If the person or persons cannot recite them without hesitating between verses, ask that the verses be copied and read without giving references.

Secretary's Report and Report of Work.—The faithful secretary will work hard to have an interesting report each week. Have a *weekly* report, but never, never let it be a *weekly* report. Have you tried the large comparative chart of work? Use an enlarged copy of a page in the Memorandum of Attendance and Work. Enter the totals for the society each week, and watch them grow.

Monthly Survey of Missions.—Have this given as planned a month ago. Encourage your Missionary Volunteers to keep these items in notebooks. What an interesting current history of missions each Missionary Volunteer could have as from month to month interesting items were added! What a valuable fund of information to draw from later!

Senior

Symposium: "Makers of South America."—Select six biographies in "Makers of South America." Assign these to as many Missionary Volunteers, asking each to give a one-to-three-minute talk. Allow most of the time for the missionary biographies. If all or nearly all the young people in your society have read the book, let the young people who give the biographies conceal the names and have the audience guess them. Let each endeavor to bring out the most helpful thoughts in his biography.

Question Box.—This should be conducted by the Educational Secretary. Make out a list of questions whose answers are bound to bring out some intensely interesting facts found in "Makers of South America." Have the audience answer them as rapidly as possible.

Responsive Reading.—This should be read with special interest today. It was this psalm that strengthened Allen Gardiner's heart when he met death so heroically in South America. Allen Gardiner and his associates managed to prolong a wretched existence for nine months, but at last one by one they starved to death. Still, amid these desperate circumstances Allen Gardiner continued to trust God. The men who found their bodies later found Psalms 62: 5-8 painted upon the rock. Bear these facts in mind when you read this psalm today.

Round Table.—Ask all to give interesting facts learned, or at least heard today, or in some way to express themselves on the subject of missions. What can we do for South America?—We can all pray. We can all study its needs that we may pray more intelligently. And we can give! This year the Missionary Volunteers in the Lake Union are raising \$8,500 for the Lake Titicaca Mission, and the Missionary Volunteers in the Southern Union are raising \$2,500 for the work in other parts of South America. It would be well to introduce this Round Table with the reading of the poem given in the Junior program.

Close with a season of prayer.—Give all an opportunity to mention requests for prayer. Then call up to the front several Missionary Volunteers who know how to get close to God in prayer to take part.

Junior

See Senior Notes on "Responsive Reading" and "Round Table."

Symposium: "The Land of the Golden Man."—Select six interesting stories—the six you like best. Have these told by six Juniors.

Rapid Fire.—Do as suggested in Senior note on the "Question Box;" only draw your questions from "The Land of the Golden Man."

"You Have Never Stood in the Darkness."—The Juniors may be too young to appreciate this poem; but surely the message will appeal to the older Juniors. (See page 14.)

Program for Week Ending March 15

Subject: How to Come to Christ.

*Helpful Thought: "Just as I am, without one plea
But that thy blood was shed for me."*

Senior

1. Opening Exercises: Song service and prayer.
2. Scripture Reading: Ps. 51: 1-17, 32: 1, 2.
3. Secretary's Report, including report of work.
4. Round Table Discussion: Coming to Christ.
5. Reading: Too Late. See *Instructor* of March 4.
6. Reading: My Greatest Regret.
7. Consecration Service.
8. Close with a season of earnest prayer.

Junior

1. Opening Exercises: Song service and prayer.
2. Scripture Reading: Ps. 51: 1-17, 32: 1, 2.
3. Secretary's Report, including report of work.
4. Talk: Coming to Christ.
5. Reading: Stubborn Sammy.
6. Recitation: The Sale. See *Instructor* of March 4.
7. Consecration Service.
8. Close with silent prayer.

Notes to the Leaders

Today's Lesson.—Connect today's lesson with the two in the series that have gone before. We have studied sin and its remedy. This week emphasize how the remedy is to be used. We must do our part—believe, repent, confess. It would be well if your Missionary Volunteers—Seniors and older Juniors—could read the chapters in "Steps to Christ" on "Repentance," and "Confession" before coming to the meeting. We all need to study the subject that is before us today. Each day we should learn more fully how to come to Christ. So study this subject prayerfully, that as young people you may draw nearer to the Saviour, and that as soul-winners you may know better how to lead others to him.

Materials.—Look over material for both programs. You may find something in the *other* program that you will desire for your own.

Society Work.—How about the devotional features of your society? Is your personal workers' band meeting regularly for prayer and counsel? Are all observing the Morning Watch? What about the Bible Year? Are you putting forth

personal effort for those you know are not having a bright Christian experience? Careful attention to these lines will help to make permanent the success of today's meeting.

Senior

Round Table Discussion: Coming to Christ.—Assign the sections of this article to different young people. Ask the one who takes "Three Essentials" to study the chapters on "Repentance" and "Confession" in "Steps to Christ," as well as that section of the article, as a basis for his talk.

Consecration Service.—Every Missionary Volunteer should have something to say in the consecration service. There's always something for which to be thankful. Have you had a happy Christian experience during the past week? Thank the Master for it. Have there been many trials? Thank him for them. If you meet them *in his way* they will help you. Have you made many mistakes? Thank him for the forgiveness he is waiting to give you. Nothing is more honorable than to make a wrong right. One young man who learned the joy of being forgiven, felt that he must tell others about his Master. He attempted to preach one day. Some one came along and said: "Young man, you can't preach. You ought to be ashamed of yourself." "So I am," he replied, "but I'm not ashamed of Jesus." Are you ashamed of him? If not, speak a word to his glory today.

Junior

Coming to Christ.—Have some of the older Juniors give short talks on different sections of this article.

Consecration Service.—See Senior note. Make the consecration service your opportunity to bring home to the boys and girls the lesson for the day.

Coming to Christ

A young woman left home to ask her minister to tell her how to come to Christ. As she took her seat in the street car, she noticed three of her most intimate friends. A voice seemed to whisper in her ear: "Don't tell them where you are going," but another voice said, "Yes, tell them, and ask them to go too." Finally she won out, and seating herself by her friends, she said, "Girls, I've made up my mind to be a Christian, and I'm going to see our minister and ask him to show me how to come to Christ. Won't you come with me?"

Her friends declined, and she went alone. But what a blessed experience was hers! She rang the door bell and the minister greeted her cordially. For a minute she stood there hesitating, then she smiled, and said, "Why Elder —, I left home to come here to ask you to lead me to Christ. But now that I am here, I want to tell you I *have found him*."

Of course she had found him. He had been standing at the door of her unentered heart, and the moment she pulled the latchstring—why, there was the Friend she was seeking. After she made up her mind to give up the world and be a Christian, she did not have to seek long to find him, for he was true to his promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29: 13. How quickly she found him when she accepted his invitation, "Come unto me!"

"Come unto Me"

Come unto me. That sentence—one of the sweetest in the entire Bible—cost our Saviour a great deal; but he has paid the price. "Come," says he; "you do not need to suffer the penalty of your sins. I took your place. I have paid it all."

There is a story—a true story—from the time of the Civil War that will help us to appreciate more fully what it meant for Jesus to take our place. This is the story:

Several men were to be shot. The line was drawn up. The commanding officer was about to give the signal to shoot, when a young man rushed up to him.

"Mr. Officer," began the youth, "may I take the place of that man standing yonder? He has a family and I have none; everybody would miss him, and no one would miss me."

"If the man has no objections," said the officer coolly, "I have none."

So the innocent youth walked up behind the line, and pulling the condemned man back, he stepped into his place.

The command was given to fire. The self-sacrificing youth fell, and was buried in a small town in Missouri. A stone was placed at the head of his grave, and on it were inscribed these words: "Sacred to the memory of Willie Lear. He took my place."

Jesus took your place and my place, and today he is calling for us to come. "Come," says he, "I took your place that you might come. I suffered that you might be happy. I toiled that I might give you rest. I let the people ridicule and persecute me that I might carry you safely through trials. I shed my blood on Calvary that it might cover your sins. I died that you might live. I gave up everything that I might make a way for you to come home. Won't you come?"

He knows all about our sins. He knows how often we have tried and failed; he knows, too, when we have failed to try. He knows what blunders we have made. He can see the darkest corners in our hearts and read clearly every selfish thing hidden there. He hates sin infinitely more than you or I do. But he loves us just the same, and bids us come. "Come," says he, "and let me take that load of sin from your back. Come, and find life's deepest joys in doing my will. Come, that I may send you out to bring others home." This invitation is for you, for me, for everybody. No one is left out.

All May Come

"Were you privileged to visit the Episcopal church in Newport, on the Isle of Wight," says William P. Pierce, "you would see a beautiful monument erected by Queen Victoria. It is the statue of a young girl reclining on an open Bible. You could read on the marble page these words, 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' This piece of art represents the princess Elizabeth. During the wars of the Commonwealth she was confined in Carisbrooke Castle, and was found by the jailer lying dead on the floor, with her head on an open Bible, and her cheek on this particular verse, 'Come unto Me' In her loneliness and heaviness of soul, she had found comfort in these words, and like an escaped bird whose pinions carry it onward and upward on the breeze of the morn, Elizabeth, with the assurance of this truth, fell asleep in Jesus, thus escaping the prison pen of Carisbrooke."

That promise is as good today as it was back there, and we, too, may find comfort in it, for we *are all invited to come*. There is no exception. The "Come unto me" is for each one of us. And let us not forget that in the Master's "Come unto me" lies our only way of escape from sin and its sorrows. That way is still open, and Jesus bids us come.

"Just as I Am"

When the prodigal son made up his mind to return to his father, he did not stop to "fix up." He left everything, and started for home to throw himself upon his father's mercy, just as he was. And you remember the reception he received. Of course he had squandered everything. He had no money for new clothes. He simply could not better his appearance. We, too, have squandered all. Our righteousness is only filthy rags. We cannot improve ourselves. We, too, are prodigals and must return to our Father in the same way. But many of us, like Charlotte Elliott, make it such hard work to decide to come to Jesus just as we are, even if it is the only possible way we can come to him.

J. W. Chapman tells the story of Charlotte Elliott's conversion in these words: "At one time she was in the midst of a company in the city of London, and among other guests was Casar Maian, a devout man of God. He saw this young lady, and, crossing the room to where she was, he said to her, 'Are you a Christian?'"

"And she replied, with considerable dignity, 'I do not care to discuss that question just now.'"

"And then the dear old man, looking upon her, said, 'I trust you will forgive me; I did not mean to hurt you. I looked across the room, and you seemed so very beautiful to me that I wondered if you were a child of God, and so I thought I would come and ask you.'"

"Some days after that, these two were in another company. This time it was Charlotte Elliott who crossed the

room to Cæsar Malan, and said to him, 'I am so very sorry that I was so very rude to you the other evening; the fact is, I am not a Christian, and I have been troubled ever since you asked me, and I should like to know how I may become one.'

"The old man replied, 'My dear, it is very simple; you have but simply to come to Jesus.'

"And she said to him, 'But I am a very great sinner.'

"'No matter; you have but to come to Jesus.'

"She said to him, 'Will he take me just as I am?' and he said, 'Yes; he will take you just as you are, and no other way.'

"And then she said, 'Well, if he will take me just as I am, then I will come;' and she went home to her room, and sat down at her desk, and wrote the beautiful words of that hymn,—

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come."

So she finally came to Jesus just as she was, and her beautiful song, "Just as I am" has helped thousands of other young people to learn how to come to their Saviour.

Three Essentials

When the young prodigal learned for himself how foolish he had been to choose the world and its pleasures, he was sorry. He remembered how good his father had been. He knew he *did* not deserve to be taken back, but the least place among the servants at home was better than anything he could hope for where he was, and down in his heart he must have believed his father would at least give him a place among the servants. So he started. He left everything, and when he reached his father, he confessed his sins.

And every other prodigal must return by the same road—believe, repent, confess. These are the steps that lead to Jesus. And he not only points them out, but he will give us strength to take them. Is it hard sometimes to believe God's promises to the sinner? Then pray with the distressed seeker of old: "Lord, I believe; help thou mine unbelief." Does it seem hard to turn away from the world and sin? Spend a little time with God and with his Word. Tell him how you are tempted. He is sympathetic.

When Jerry McAuley was only nineteen, he received a sentence to fifteen years' imprisonment. One night he began to read the Bible in his lonely cell in Sing Sing. Somehow the Word spoke to him. He fell on his knees and prayed. Before the morning broke he had found Jesus, and he was a freer man behind prison bars that morning than he had ever been outside. No one can linger long in communion with the Master without getting his viewpoint of sin, and that always creates a deep longing in the heart to be rid of sin at all cost. Then, confessing is a relief, and confessing our sins is God's way of delivering us from them. What a merciful way of dealing with his erring creatures!

"I Will Arise and Go to My Father"

But let us go back once more to that prodigal boy of old. Poor foolish boy! Our hearts go out to him as he roams around on the hillside watching the swine, hungry enough to eat the husks that were fed to them. Satan had promised him very different things when he enticed him to leave home; and the boy thought that he and the tempter—only, of course, he didn't think of his partner in the affair—knew better than his old father. But now the boy's eyes were open; he had been cheated by Satan, and he knew it. He "came to himself," after a while; and then he did the most honorable thing recorded in his biography. He said, "I will arise and go to my father;" and he went.

"I will arise and go to my father." That is the only honorable thing for any prodigal to do. Some say, "I'm afraid of what my friends will think," or "I'd lose my position if I did," or "I can't give up the world." They are just a little ashamed of Jesus, and afraid to trust him. If they could only have a glimpse of the outstretched hands with the prints of the nails in them, surely they would be ashamed to be ashamed. Surely they would trust the Father, and hasten to return to him.

Down in one of the Southern States a young man was in college. His parents were poor mountaineers. They were sacrificing in every possible way to keep John in school. Finally the cow—the only cow—was sold, for John must be permitted to finish his college course.

In the boy's senior year the father said, "Mother, I'm getting anxious to see John."

They talked it over. There were only a few dollars in the depleted treasury. But the son had not been home during vacations. His letters were growing more infrequent. And now he would soon be graduated. Yes, father must go and see him, even if it did take the last penny.

As the old man entered the campus, he discovered his son with a number of gay companions. "O, John!" said the father as he stood before the boy who was his pride and joy. The boy drew himself up stiffly, and going back a step or two, said, "Pardon me, sir, but I do not know you."

"Why, John, I'm your father."

"O, sir, you are mistaken."

And so the father turned away, while the gay group sneered and joked at his old-fashioned hat, his patched coat, and his home-cobbled shoes. He left the crowd behind, but he carried with him a broken, bleeding heart. Drip, drip, drip, went the lifeblood, and the heartbeat grew fainter each day. The cruel ingratitude of the son for whom he had slaved and toiled was too much! O, how could that young man be so cruel? you say. But what about those of us who are ashamed of Jesus? He has done infinitely more for us than this poor, unappreciated father had done for his boy!

"Ashamed of Jesus! that dear Friend
On whom my hopes of heav'n depend!
No; when I blush, be this my shame,
That I no more revere his name."

M. E.

Stubborn Sammy

At one time my sister had trouble with her little boy, and the father said, "Why, Sammy, you must go now and ask your mother's forgiveness." The little fellow said he wouldn't. The father said, "You must. If you don't go and ask your mother's forgiveness, I shall have to undress you and put you to bed." He was a bright, nervous little fellow—never still a moment—and the father thought he would very much dread being undressed and put to bed. But the little fellow didn't object, so they undressed him and put him to bed.

The father went to his business, and when he came home at noon, he said to his wife, "Has Sammy asked your forgiveness?" "No," she said, "he hasn't." So the father went to him and said, "Why, Sammy, why don't you ask your mother's forgiveness?" The little fellow shook his head. "Won't do it." "But, Sammy, you must." "Couldn't."

The father went down to his office, and stayed all the afternoon. When he came home, he asked his wife, "Has Sammy asked your forgiveness?" "No, I took something up to him and tried to have him eat, but he wouldn't." So the father went up to see him, and said, "Now, Sammy, just ask your mother's forgiveness, and you may be dressed and come down to supper with us." "Couldn't do it." The father coaxed, but the little fellow "couldn't do it." That was all they could get out of him. You know very well he could, but he didn't want to.

That night they retired, and they thought that surely early in the morning Sammy would be ready to ask his mother's forgiveness. The father went to him—that was Friday morning—to see if he was ready to ask his mother's forgiveness, but he "couldn't." The father and mother felt so bad about it they couldn't eat. Still Sammy may have thought that his father and mother didn't love him,—just what many sinners think about God,—because he won't let them have their own way.

The father went to his business, and when he came home he said to his wife, "Has Sammy asked your forgiveness?" "No." So he went to the little fellow, and said, "Now, Sammy, are you not going to ask your mother's forgiveness?" "Can't," and that was all they could get out of

him. The father couldn't eat any dinner; it was like death in the house.

Late Friday afternoon a change came: "Mother, mother, forgive me!" cried Sammy. And as the little fellow said "me," he sprang to his feet and said: "I have said it! I have said it! Now dress me, and take me down to see father. He will be so glad to know I have said it." And she took him down; and when the little fellow came in, he said, "I've said it! I've said it!"

Oh, my dear young friends, it is so easy to say, "I will arise and go to my God." It is the most reasonable thing you can do. Isn't it an unreasonable thing to hold out? Come right to God just this very hour. "Believe on the Lord Jesus Christ, and thou shalt be saved."—*D. L. Moody.*

"My Greatest Regret"

[A young woman in Michigan wrote the following note a few days before she died: and she requested that it be read at her funeral.]

April 6, 1912.

A Message to All Present:

My greatest regret is that more of my life has not been spent in service for my Jesus.

While I was enjoying all the pleasures the world could give, there was always an aching void; I was not satisfied. But now, I am thankful to say that I have that perfect peace which passes all understanding. Jesus has satisfied me, and the past few months have been the happiest of my life.

I once had rebellion in my heart and dreaded death; but it was because I was not ready to go. Now the tomb has no terrors for me. I should like to live if it would glorify God, for it is hard to leave those who are so dear to me; but I can say, "Thy will, not mine, be done." The things of this world look very small to me when I think of eternal life.

When the Spirit strives with you, I beg of you, in Jesus' name, do not grieve him away. Listen and yield before it is too late. I want to meet you all again. When Jesus calls forth his sleeping saints, I shall look around for you, and hope that not one will be missing.

Good-by,

BESSIE.



How many persons have you led to Jesus this year?

"You Have Never Stood in the Darkness"

[Words used by an Indian chief as he pleaded that to him and his people might be sent the white man's Book of Heaven.]

You have never stood in the darkness,
And reached out a trembling hand,
If haply some one might find it,
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heartbeats is stirred,
If only a leaf be rustled
By the wing of a passing bird.

You have never stood in the darkness;
You do not know its awe.
On your land a great Light shineth,
Which long ago you saw.
For the Light of the world we ask you;
We plead for the Book which showeth
The way to win His footstool,
Which only the white man knows.

O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain!
By the pierced Hand which saved us,
Let ours do their work today,
Till from those who tremble in darkness
The shadows are swept away.

—*Illustrated Missionary News.*

Program for Week Ending March 22

Subject: Keeping a Light for the Lost.

Helpful Thought: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Senior

1. Song Service.
2. Responsive Scripture Reading: Rom. 12: 1-21.
3. Prayer.
4. Secretary's Report, including report of work.
5. Symposium: Keeping a Light for the Lost. (See *Illustrator* of March 11.)
6. Recitation: A Present-Day Prayer.
7. Reports from the Missionary Volunteers.
8. Close by repeating the Pledge in concert.

Junior

1. Song Service.
2. Responsive Scripture Reading: Rom. 12: 1-21.
3. Prayer.
4. Secretary's Report, including report of work.
5. Object Talk: Keeping a Light for the Lost.
6. Reading: Be a Friend.
7. Talk: What a Helpless Swede Did.
8. Reports from the Juniors.
9. Close by repeating Psalm 19: 14 in concert.

Notes to the Leaders

Aim for Today.—This is the third in our series on home missionary work. First came the general call; then the need of being prepared—of having a word in season; and this week special emphasis is laid on *the life of the personal worker*. We cannot be successful workers unless we live the life that counts—the self-denial life. "Follow me," says the Master, "and I will make you fishers of men." But that "Follow me" covers the entire life. In all things, at all times, under all circumstances we are to follow him. If we do not, our lives will obscure our light for the lost, and we shall fail in our mission. With this lesson goes the prayer that you may be given help from above to carry the message for today straight to the hearts of your Missionary Volunteers.

Material.—The articles on the Junior program will be good for the Seniors also, if there is time for them.

Song Service.—Sing several good songs together—songs that call for consecration for service. Nos. 480, 481, 648, and 316 in *Christ in Song* are all good.

Responsive Scripture Reading.—Some one has called Romans 12 the Missionary Volunteer Standard. Do you not think it merits that title? Are the Missionary Volunteers in your society living up to it? Encourage them to study it frequently, and to measure their lives by it. Every verse counts.

Senior

Symposium: Keeping a Light for the Lost.—Assign the sections in this article to different members, and encourage them to obtain additional material from other sources if they have time. Include in the symposium "Under a Bushel." (See helps on page 16.) It would be well for the person taking this section to have a lighted candle, and cover it with a dish while giving his talk.

Reports from the Missionary Volunteers.—Allow about fifteen minutes for this exercise. Ask each one to tell of experiences he has had in his missionary work recently, and also to express himself on the topic under consideration today. Is anything hindering his keeping a light for the lost? Is he struggling for victory? Does he desire help? If it seems best, have a season of prayer as well as a social meeting.

Junior

Object Talk: Keeping a Light for the Lost.—This should be given by the superintendent. Have two lanterns lighted. Keep the one bright, but let the other get black with smoke. Then use the two lanterns to help the Juniors to see the difference between the obedient and the disobedient life.

Reports from the Juniors.—See Senior note on reports

Be a Friend

A SABBATH school class had a splendid teacher and a membership of eight pleasant girls. With a little effort they got the new members they were seeking, but most of the new ones dropped out after a few months. One evening the teacher and a few of the most earnest girls met to consider the reason of their failure with the girls who had come to them. The records showed that fifteen new members had been enrolled in six months, and only three of these had continued to be regular attendants.

"There's something wrong with us," said one girl. "We must find it."

HAVE A TEMPERANCE RALLY

"Let us see why the three stayed," suggested the teacher.

"Well, Anna Jarvis and Ruth got to be great friends, and that kept her with us. Doris Trent and Amy just seemed to take to each other from the first. And Esther Lawrie lives near me; so I call for her each Sabbath and for class meetings."

"In other words," said the teacher, "each girl who stayed had found a friend in the class."

"O, but Miss Lowe! We were friendly to all the girls."

"Yes, you were in an impersonal sort of way. You gave them a pleasant greeting when they came in, and promptly forgot all about them. When you planned to go anywhere, or do anything interesting, or invited any one to your home, it was your own close friends you included. The new girls were left out."

"Yes, they were," admitted Edith. "We were glad to have them in the class to boost our averages, but we never really took them into things. I remember at one of the church affairs little Molly Somebody came alone, and sat alone, and looked so friendless that my conscience hurts me yet that I didn't leave our group and take care of her. And she never came back."

"We'll get Molly to try again, and all these other girls we neglected. And we will try this plan: Each time a new girl comes to the class I will quietly appoint one of the old girls as an official friend. The friend is to sit beside the new girl in class and in church, to give her a special individual invitation to our Junior Missionary Volunteer meeting and all other church meetings, to see her at these meetings and at socials, introduce her to people, and see that she has a good time. She is also to visit the new girl and invite her to return the visit. Do not just say, 'Come and see me some time,' but say: 'Now I want you to come and see me next week. What day shall it be?'"

They tried it. Each new girl was taken in charge by a friend, and was not allowed to get lost. The next six months the class doubled its attendance, and not one of the newly enrolled was lost. As long as the class held together and the plan continued the wonderful growth kept up.

There are many elaborate and ingenious systems for keeping track of newcomers and for winning back those who drop out. But there is no system so efficient as the old simple way of real friendliness. We go where our friends are, whether we are card-indexed and looked after or not. The young people who come into our churches, often strangers and lonely, are especially open to the appeal of friendship. If we succeed in finding a friend for each one, we shall bind them to the church with bonds that will not loosen.—*Selected.*

What a Helpless Swede Did

SEVERAL years ago I heard Mr. Nathan, at that time a missionary in Morocco, preach a sermon in St. Louis on "The Hidden Minister." In illustrating his subject, he told of a young Swede who was converted in one of Mr. Moody's meetings in Chicago. After his conversion, the Swede came to Mr. Moody and wanted to know what he could do for Jesus. Mr. Moody looked the young man over; he was awkward and illiterate. Finally, Mr. Moody said:

"How would you like to be a sandwich?"

"Anything, anything for Jesus," said the young man, not knowing what a "sandwich" meant. It was arranged that he should report the next day for duty.

The young man came at the appointed hour, and two boards, strapped together, were placed on his shoulders. On one board was printed John 3: 16 in full; on the other was printed a notice of the meetings then being held.

"Now," said Mr. Moody, "you just walk up and down these streets for Jesus, and advertise the meetings;" and the Swede went off smiling, happy that he could do something for One who had saved him.

As he was walking down Clark Street—the boys throwing stones and mud at the board—a traveling man saw him, and stopped to read the sign, and to watch the happy Swede. The result was, the traveling man attended the meeting that night and was converted.

This traveling man had a splendid voice, and after his conversion he made it a rule to sing in the missions of the cities which he visited in his travels. One night he was in the Bowery Mission in New York City, singing the gospel. Presently he noticed a young Jew come in and take a seat in the audience. Attracted by the singing, the Jew had stepped into the hall, not knowing the character of the meeting. When he heard them singing about Jesus, the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the young Jew started for the door, he was there to meet him. He led him into an adjoining room, and spoke to him personally about Jesus as his Messiah and Saviour. The result was that the Jew ultimately accepted Christ.

In closing, Mr. Nathan said: "The young Swede lies in an unknown grave in Chicago; the traveling man, too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before him to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the traveling man who led me to accept Christ? How about the Swede who did what he could for Jesus?—*Norman H. Camp.*

A Present-Day Prayer

OUR Father in heaven,
O, give me, I pray,
Fresh store from thy bounty
That blesses my way;
O, give to me daily
New service for thee
And lead me in pathways
I yet do not see.

For service and sacrifice
Only I ask;
O, give to me daily
The strength for my task;
Send me on thy errands
With grace to fulfil
The power of thy measure,
The joy of thy will.

The conflict is raging;
The tempest is high;
The lightnings of battle
Flash forth from the sky;
The cries of the fallen
Are heard on the air;
Our hearts speed the answer
In purpose and prayer.

Send me forth in thy Spirit.
I take for my sword
Defeats and denials
Transformed by thy word;
For this is thy conflict,
And led by thy hand,
The heavens are opening;
Ah, see the Christ stand!

—*Lillian Whiting.*

A Temperance Rally

It now seems evident that the national prohibition amendment to the United States Constitution will soon be ratified by the required two thirds of the State legislatures. But the liquor men are preparing to carry the fight into the courts. Now is the time of all times to educate the people on the temperance question; for unless the great majority of them really believe in temperance, the law cannot stop the liquor traffic.

Every true Missionary Volunteer is a temperance worker. Year by year our young people have done their bit in the temperance cause, by the circulation of the *Temperance Instructor* and other literature. But we should do far more than we have done in the past. The *Temperance Instructor* is to be published in February of this year, and will probably reach its readers at about the same time as this number of the *GAZETTE*.

We are not planning to give a society program on temperance this year, but suggest, rather, that every society arrange for a temperance rally. A suggestive program will be given in the *Instructor*. Invite your community, and make it a grand rally for the cause of temperance.

Under a Bushel

CHRISTIANS are warned not to keep their light under a bushel; but it is such an easy thing to do. Satan has plenty of "bushels" around, and he is always ready to help us cover up the light. Here is Mary. She is an earnest, consistent Christian. Satan knows better than to ask her to keep her light under a bushel, for she is determined that her life shall glorify her Master and bless others. And it does to a great extent. But she is diffident. It is hard, very hard, for her to speak to others about their Christian experience. Satan knows this, too; and every time the Master asks Mary to speak to some one else about being a Christian, Satan whispers, "O, you can't do that. You know you'd make a blunder of it." And finally the voice of duty seems less urgent, and she decides not to speak to that friend. "I better not say anything just now," she says to quiet her conscience, and down goes the "bushel" over her light, and for a time a shadow falls where the rays of her light should shine.

Or take Henry. His bright smile, his cordial manner, his warm handshake, always make room for him. He has a pleasant word for all his friends, and he treats them all in the same friendly way. Everybody—young and old—enjoy him and appreciate him, for he is always ready to give a helping hand. He is a fine Christian young man, and with one exception, his example is usually very good. That exception is the social meeting. There he meets his Waterloo. He almost never testifies. He just tucks his light under a bushel, and sits like a statue till the closing song is announced. What a pity that Satan should be permitted to lease his light during the social meeting! Perhaps your testimony does not sound as eloquent to you as some one else's does. Possibly you would have to say the same thing you did last week, or it may be you feel a bit discouraged because of mistakes you have made. But let none of these feelings tempt you to put your light under a bushel.

One of our Missionary Volunteers, living in the Central West, was once tempted to put her light under a bushel. She was given a deep impression to write to her cousin about becoming a Christian. Finally she wrote the letter, but put off sending it, although she was strongly impressed to hasten it off. One evening she said to herself, "I must send that letter in the morning without fail." Morning came, but before she had opportunity to send it, a Western Union boy called with a message. With trembling fingers she tore the envelope open, and unfolding the yellow slip, she learned that the cousin to whom the Master had urged her to write a soul-winning letter had died suddenly two hours before. She had kept her light under a bushel too long, and now it was too late to help.

M. E.

Are you, as officers, having victory today?

Missionary Volunteer Programs for Second Quarter of 1919

- April 5: The Ministry of Music.
- April 12: With Our Missionaries in South America. Monthly Missions Survey.
- April 19: The Surrendered Life.
- April 26: Speaking Leaves. (Reading racks, libraries, magazines, magazine routes, etc.)
- May 3: Mother's Day.
- May 10: "Making Good." Missions Survey.
- May 17: Believing and Receiving.
- May 24: Summer Sowing. (Home workers' books, tracts, and house-to-house work.)
- May 31: Open.
- June 7: Father's Day.
- June 14: The Great Missionary Movement in the Ancient World. (The captivity, etc.)
- June 21: The Test of Discipleship.
- June 28: Only Begun or Half Done.

CONFERENCE Missionary Volunteer secretaries should supply their societies with plans and suggestions for April 26 and May 24.

Program for Week Ending March 29

Note to the Leaders

THERE is no program for today. But it is hoped that every society will spend the time in self-examination. You have reached the end of the first quarter. As you look back, do you see any mistakes in your work? Yes, doubtless there are some. The best way to remedy them is not to repeat them. Review the past briefly today. Lay big plans for the future. A list of the programs for the second quarter will be found in this paper. Study it. Tell your young people about the good things coming.

Consider the lines of work most in need of pushing. How are the hands? Have you definite plans for each band for the next quarter? If not, lay them today. Lay big plans. Expect big results. Can you not put the accompanying drawing of unselfish service, taken from the *Sunday School Times*, on the board for today, and use it in your meeting?

May March 29 give a great impetus to your society work!



Missionary Volunteer Programs for Advanced Schools

THE department invites the school societies to join all other Missionary Volunteer Societies in the study of the regular programs for March 1, 15, 22. These topics are all vital, and with the excellent material to which you have access, you can make these studies most helpful. You can develop phases not touched in the regular lessons. You will, of course, take up these lessons from the standpoint of the student, and each week endeavor to bring out vital points for him to consider. It would be well to arrange for the Personal Workers' Band to have charge of the meeting for March 22.

No suggestive programs are given for March 8 and 29. These open days will enable you to give special attention to local society plans that you are anxious to complete before the spring term closes.

The Most Important Item of Our Goal

WHAT is it? The Reading Course, the Standard of Attainment, the Bible Year, or gifts to missions? Is it not most important of all that we shall go about doing good, as the Master did? It seems to me that if one item of our goal is more important than another, it is "Reporting Members." "Will the young men and young women who really love Jesus organize themselves as workers?" "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?" That is the clarion call of the Spirit to the Adventist youth. Let us be about our Father's business. This is the last month of the first quarter of the year 1919. The Goal calls for every member to be a reporting member. Shall we not reach this Goal this quarter—and every quarter?

M. E. KERN.